

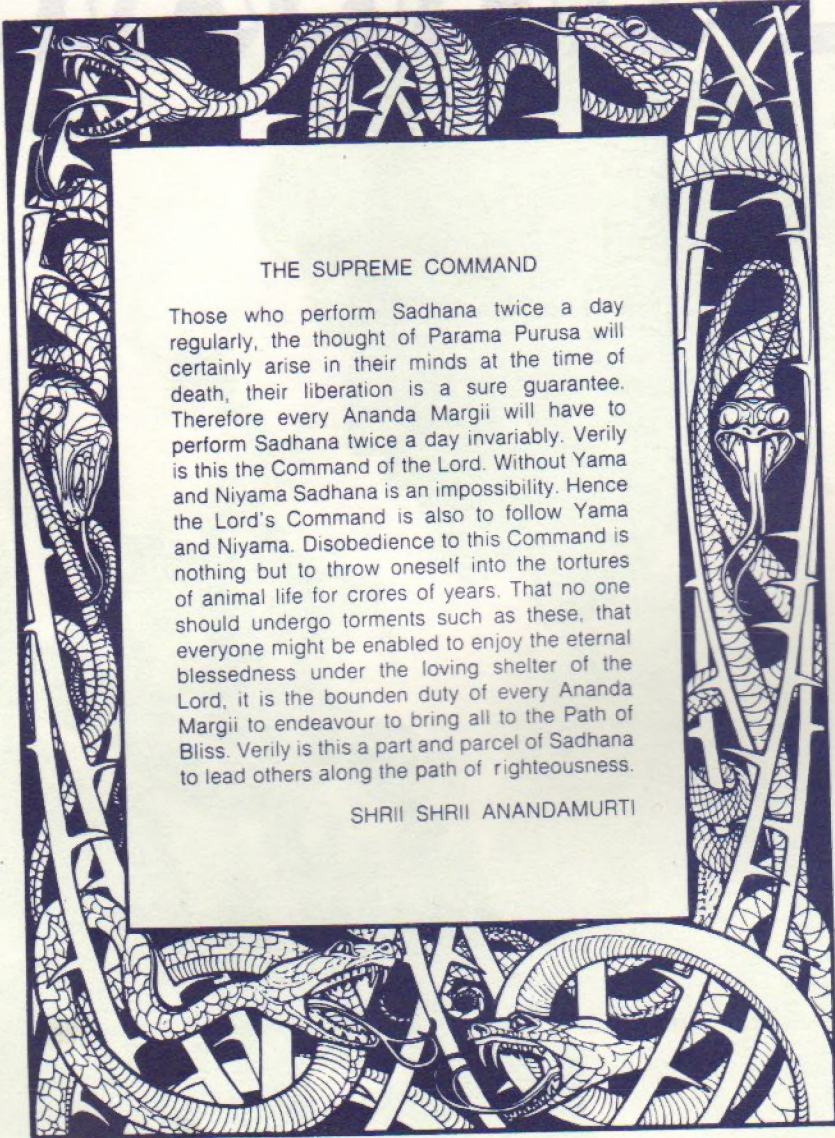
# PRANAM



ANANDA MARGA SYDNEY SECTORIAL NEWSLETTER

March, 57 A.Y.



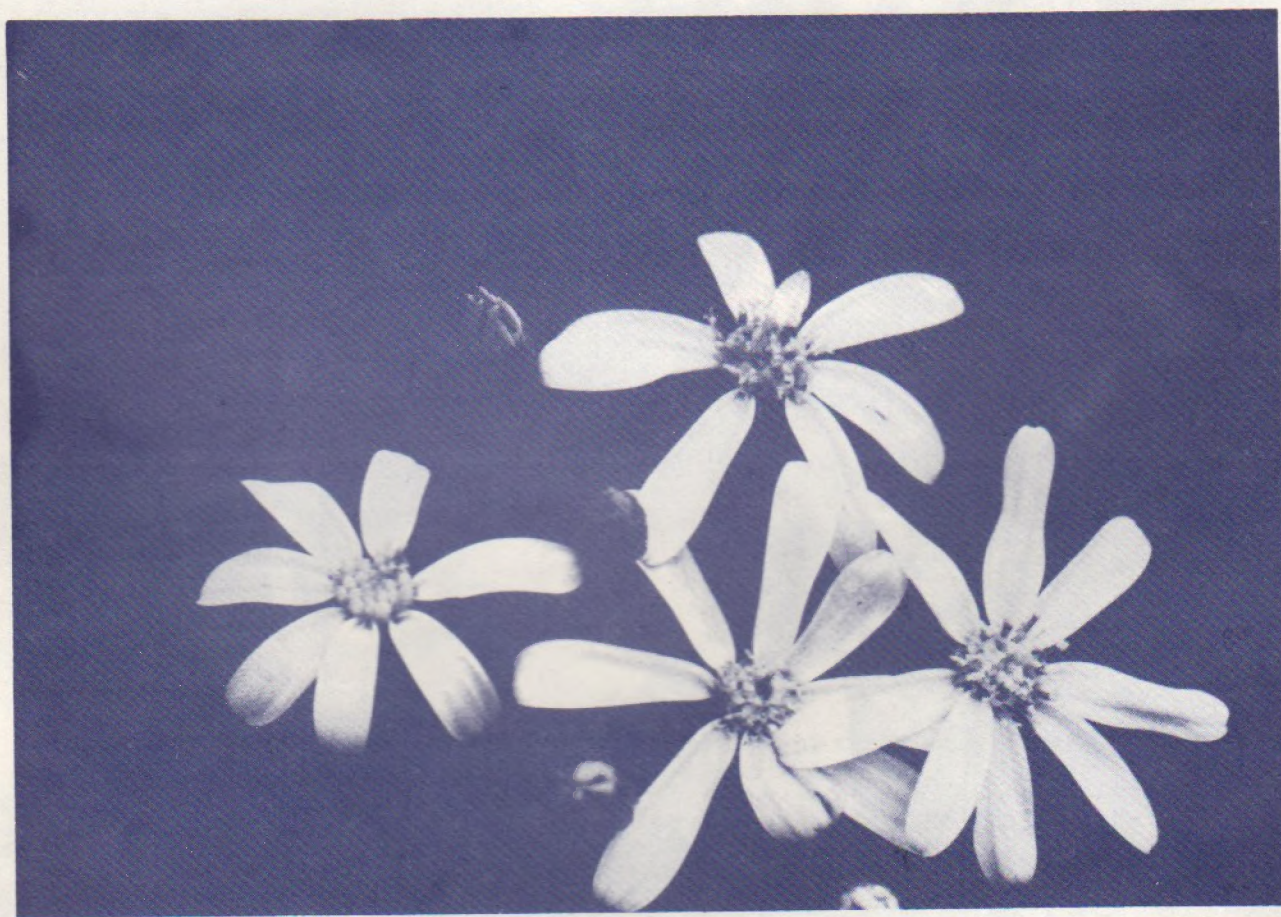


#### THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the path of righteousness.

SHRII SHRII ANANDAMURTI











# MORALITY

## Whether simple or spiritual, an inexorable force

*This article is taken from a series of talks given by BABA on the MAHABHARATA. In these talks BABA illustrated a number of social principles by referring to specific incidents in the Mahabharata period. His references, analogies and anecdotes are extremely instructive and enlightening.*

What was the state of moral standard in the Mahabharata period? You must remember that when people were ignorant, when their intellectual standard was not high at all, even in that period they were not immoral - this was their greatest quality. There was not spiritualism or philosophy in support of the then morality of the people. They were accepting the naked facts and in that sense they were moralists.

"I will tell the same thing which has occurred" - this was the way of their telling the Satya. This very thing is quite natural. They had no intellect for pondering over the consequences of telling the Satya. Crooked intellect is essential for getting away from Satya and this the people of Mahabharata period did not possess. Suppose a man thieves. For rescuing himself, he will concoct his statements in different ways with the police and in the court. So cunningness is needed for any deviation from the path of Satya. In the absence of cunningness, the people of the Mahabharata period were naturally moralist. On the other hand, those who tread the path of spirituality become moralist after grasping spirituality well. There is gulf of difference between the moralists of the two types mentioned above. The people of the Mahabharata period were supporters of the naked facts and in this very sense they were moralists. It does never mean that they were spiritualist. The masses were not spiritually elevated. On the contrary, the number of spiritualists in the present time is more. But the percentage of moralists of the then

period was pretty more. The greatest gain in becoming a moralist is that a man has tremendous moral force. That one has not committed a wrong, is not doing the same nor will he do - this very awareness generates in one a force, the moral force. A sinner (Papi) does not possess this moral force. A ruffian, though possessing a lot of physical strength is afraid of police, but a moralist though lean and thin, is not. For the former is devoid of moral force and the latter is full of it. Take for example, Bhisma, a prominent character in the Mahabharata. He was a great man, great hero. He was accepting the food of Duryodhana, the Kauravas. At the time of war between Pandavas and Kauravas Dharma (righteousness) was with the former and Adharma (unrighteousness) with the latter. But because of the simple morality of Bhisma he could not go against Duryodhana as he felt a sense of obligation to him for accepting his food. Knowing it quite well that the Kauravas are unrighteous, Bhisma supported them, being guided by simple morality, the morality of the pre-historic age. He was of course a righteous man and even desired the victory of the righteous Pandavas, but being guided by the simple pre-historic morality he supported the Kauravas. This very simple morality had a great appreciation in the then society. A man had to act up to his promise. Arjuna promised that he would slay Jayadratha before sunset. At the advent of sunset the people were sure that Arjuna would now commit suicide as he had promised. But in the present age people promise so many



times in a day and break them during the day, and this is considered to be heroism. You know, before casting the vote, so many promises are given by the candidates, but after it is over, the elected one even does not recognise his electorates. Immorality has become the order of the day. So, people had gathered to see the suicidal of Arjuna, and Jayadratha who was so far hidden, also come to see. Lord Krsna had applied His occult power and covered the sun with dark clouds even before the actual time of sunset. He now uncovered the sun, it was still day and seeing Jayadratha, his enemy, Arjuna killed him and fulfilled his promise. So many examples of simple morality can be had in the age of Mahabharata. It was taken to be so natural by the then people. There was no question of anything written at the time of taking loans, etc. Moreover, literate people were few and far between. The sun and the moon were working as witnesses and people were free in their transactions. The value of simple morality may be less than spiritual morality, but simple morality, too, is included within human cardinal values. Therefore, Lord Krsna attached a lot of importance to simple morality also. The spiritualistic morality was in a few people as the number of spiritualist was so very small. A very few people had the opportunity to learn the hard and complicated processes of intuitional practice. The reason for this was that the people of that age were intellectually deficient, they were not intellectually developed, though they were more developed morally than the people of the present days. Bhisma was a moralist and had a great reputation in the society. Bhisma respected Lord Krsna, but he was not His devotee. Lord Krsna respected Bhisma because he was a moralist. Krsna used to greet Bhisma and at the time of Bhisma's death, when he was on the bed of arrows for so many days, Lord Krsna used to sit near him and look after him with Pandavas. The moralistic values, thus, was prominent in the life of the Mahabharata age.

Take another example - a very trifling one, the character of Gandhari. Gandhari was an Afghan lady. There is a place named Kandahara, Gandhara in Samskṛta, in Afghanistan to which Gandhari belonged. The then Indian people called Kandahara as "Pratyanta Desha" - the extreme border area, not exactly Indian. Gandhari was not well-acquainted with the greatness of Lord Krsna. The people of Kandahara were also not very familiar with the social structure of India, the Central India, though Kandahara i.e. Afghanistan was then within India. Before marriage when Gandhari learnt that her would-be husband was blind, she covered her eyes with a cloth. "If my husband is unable to see

the world, then why should I?" - thus she kept her eyes covered throughout her life. What a tremendous moral force she had! She had removed the cloth only twice in the whole of her life - once at the command of her husband Dhṛtarāstra, and secondly to see Lord Krsna. Dhṛtarāstra told Duryodhana and his brothers to go before their mother and ask for blessings for the victory in the war. He further asked them to request her to see them so that their bodies may become as hard as iron, as she possessed such a great power. First Gandhari did not want to do this, but when Dhṛtarāstra ordered her to first see them and then bless them for their victory, she obeyed and for a few moments she removed the cloth from her eyes. Dhṛtarāstra had instructed his sons to go naked before their mother as wherever she would see the seen portion of the body will become hard and nobody would be able to kill them. Since the sons were elderly, they went before their mother wearing lion cloth, and not nude. The portion of the body which was under the lion cloth remained soft, while the rest got hardened. This fact was known to the Pandavas. So at the time of fight with maces, Bhisma had to hit below the naval as it was not possible to kill them by hitting above as it was the prevailing rule. The war of the then period was taken as sports, as competition, it was not for killing. One had to obey rule. In war with maces, hitting below the naval was prohibited. Bhisma had to go against this rule to kill the Kauravas.

The second time Gandhari removed the cloth from her eyes was after the war of Kuruksetra when it had become a vast cremation ground. All the daughters-in-law of Gandhari had become widows and were weeping bitterly near their dead husbands. Gandhari also was there. Pandavas accompanied by Kunti, their mother and Lord Krsna also came there as many people from their side had been killed and they had to console them. Krsna consoled Gandhari and told, "Why do you weep? This is the go of the world - you will also depart some day. Why do you weep then?" Addressing Krsna, Gandhari told, "Krsna, why do you console? It does not befit you." Krsna asked, "Why?" Gandhari replied, "If you had not planned, all my sons would not have been killed." Krsna replied, "The war was inevitable for the preservation of righteousness and the destruction of Papa. What could have I done, I am only an instrument." To this Gandhari said, "Krsna, you are Taraka Brahma. If you wanted, you would have changed their mind without fight." It was a fact. But Krsna had to put an example before the world. Papa is defeated. Let there be a fight. Let the world see and take lesson. If it would have



been done without a fight, the world would not have got lessons. Kṛṣṇa did not speak though logic was in His favour. There are numerous instances in one's life where one's ideas and speech are correct but one has to keep mum. Lord Kṛṣṇa was put in the same state. As Lord Kṛṣṇa showed respect to a moralist like Bhiṣma and greeted him, so did he want the importance of Gandhārī. Then Gandhārī cursed and told, "As the members of my family met destruction before my eyes, so be with yours before your eyes." Lord Kṛṣṇa replied, "Be it so." And so did it happen. Because of the acceptance of the curse by Lord Kṛṣṇa it happened so. Had Kṛṣṇa not accepted the curse, it would not have happened so. But Kṛṣṇa accepted it because he wanted to show that moral force has value in life and that

should be accepted. Had it not been so, the Yaduvamsha (family tree of Lord Kṛṣṇa) would not have been destroyed. Only to make Gandhārī great, Kṛṣṇa did so. Lord Kṛṣṇa planned for fight for the victory of righteousness. He did all possible works to this end. But wherever He saw a moralist, He accepted His defeat by Himself, though the acceptance of His defeat at a number of instances was not just.

You, too, should learn this lesson from Kṛṣṇa's life. Wherever some one commits injustice, you should not succumb. Fight against the immoral as was done by Lord Kṛṣṇa. But if someone is a moralist, a noble man, you must bow to him. This will enrich and enhance your prestige.

## Sing HIS Name Out Loud

"After garlanding BABA and doing and conveying pranams and messages, I told that one Didi was taking punishment. BABA told that self-punishment is the best kind of punishment, not external, from outside, but self imposed. Then He said that He would give me sweets for my punishments, and He filled my cupped hands to overflowing with prasāda, saying that it was for many brothers and sisters (in the USA).

I expressed my inability to concentrate in sadhana, and He replied that the secret of concentration is to do kīrtan, to sing it aloud before sadhana, so that the mind will sing and the heart dance, and that puts the mind in an elevated state. Then He said if there are any problems, you should ask the deepest inner self after sadhana. "Whenever you are in a dilemma and you do not know what to do, just ask the deepest inner self."





# *There is Only One Road*

AC. ABHIJIT KUMARA BRC.

Some years ago I happened to be driving in Mexico from Guadalajara to Mexico City. The road passes through many mountains and is hence very winding. As I drove, I would see far in front of me some particular stretch of road which often seemed completely out of the way and unrelated to my journey, and I would wonder if I would come anywhere near that particular place. As it turned out I invariably found myself driving down (or up) that very same road. Finally I realized that from Guadalajara to Mexico City there is only one road.

Much later I came to the same realization about life. From animal to human to divine existence, there is only one road. We can travel in both directions on that road, but there is no other way. And no matter how remote and unrelated a particular stretch of that road may seem to us, one thing is certain -- at some stage or another we must pass through it.

This road to Supreme Being is the spiritual path. As it is an inwards journey of self-transformation, we make forward progress only by our efforts at self-purification, by our service to humanity, and by our self-sacrifice. That there is a benevolent force in this universe which assists us on the way is an unquestionable certainty; however, we must exercise our own free will for pursuit of our higher nature in order that this force may work to our maximum benefit.

It is said that the rich man has as much chance of getting to heaven as a camel has of passing through the eye of a needle. Why is this? It is because wealth blinds us to the realization of our true Cosmic nature. By being concerned with what we possess, we are engaging our mind in crude and limited activities, thus losing sight of our unlimited, divine subjectivity. Worrying about what is mine or what is thine, we forget the more fundamental questions of "Who am I?" "Who are we?"

If ever one wants to study any particular subject matter, the first thing which must be done is to isolate that subject and remove the dross which is obscuring the clearer inspection of that subject. Thus in the same way before studying the self, first the excess matter which is obscuring our vision must somehow be removed. This feeling of possession is our dross.

Just what is wealth? Obviously all material possessions are wealth. On the spiritual path these must be given up. Do this by dedicating them to God in service to humanity.

The body also is wealth -- give it up. Dedicate your body to God in service to humanity. Those who always run after the pleasures of the body become crude. Think not of this body and its needs. Moreover don't fear for your life and don't run always to protect this body -- life was not meant to be lived in fear of death.

The mind and all its abundance is also your wealth -- give it up. Dedicate your mind to God in service to humanity. Those who treasure their mind become egotists, proud beyond measure, and blind to life and all its glory.

Spiritual realization is also wealth -- give it up. Dedicate your realization to God in service to humanity. Those who use their realization selfishly soon lose it, while those who share it with others only realize more until finally they are that realization.

Run not after pleasure -- its end result is always misery in equal proportion.

Seek not to enjoy experience. That which enjoys experience is your lower self -- your higher self is truly that experience itself. Realize your own true self.

Don't follow your heart. Your heart is not for the purpose of leading you anywhere. Its message is only one, and that is love. Yours is not to run after love but to give it freely



whenever and wherever you are.

Run after only one thing in life. Run after the shining light of Truth, the Supreme consciousness, your Divine Nature. Brothers and sisters, follow the threefold guidelines of Humanity, Morality and Dharma and find that Truth. And when you do find it -- live for that Truth, fight for It, die for It and be one with It. This alone is the path of spiritual attainment, the way of progress on the only road in life.

This road is narrow and this road is difficult. Only one type of person ever reaches the goal, and that is the person who can sacrifice every vestige of the lower self at the altar of the Supreme. Only the one who takes on sufferings knowingly for the cause of serving the needy may be so blessed as to achieve the goal. Today the garland of Spiritual Victory is being offered to you -- may you soon realize the infinite Bliss of union with the Supreme.





# LIFE'S ETERNAL MOVEMENT

SHRII SHRII ANANDAMURTI

In this universe, everything is moving. Whether one wants or not, one is moving. Movement is the characteristic, the nature of this universe. Therefore, it is called "jagat". The root verb is "gam" which means go.

Everyone has to move physically as well as psychologically. There is a movement in the spirit also. Therefore, if one knows "which way one should move" there will be no waste of energy. Similarly, it is necessary to know how best to move. "How and where" will give proper direction to the movement.

There are four stages of life - the awake, the dream, the deep sleep and Turiya. Out of these, the first three stages are within the scope of expression while they are on the move; in the rest, i.e. the fourth, there is movement, but no expression.

Just as individual life has four stages, so also the collective life has four movements or stages.

(1) First is the worldly quinquemental, physical existence. In this there is an effort to get name, fame, money, land and property. This is one type of movement.

(2) The second is the effort to seek psychic or mental treasures or attainments.

(3) The third is the effort to convert the ectoplasm into cognition of the psycho-spiritual movement.

(4) The first is called "Kama". It aims at physical world. The second is called, "Artha" which aims at removal of pain. Pain is physical mental and spiritual. But mainly it is the psychic realm. When we do not understand something, this also causes us mental pain, hence one meaning of Artha is also "meaning".

But the spirit behind the word "Artha" is that which removes pain. As the pain of hunger and many other types is removed by money, so Artha is also used in the sense of money.

The scope of psychic wealth is vast, but this also does not last. It does not last, it does not survive the body's death. The symbols which remain unexpressed in the physical arena, they remain with the soul, the rest are lost into oblivion. A scholar in his next life may be a fool or an illiterate one. Even in this life the mind does not retain its wealth. Think of a big learned man, who has gone mad or an M.A. in philosophy, who does the job of a clerk in a business firm. They lose their earnings of mind. Therefore, accumulation of mental wealth is also not a stable position.

The third effort is to try to convert the psychic stock stuff into cognition. This effort is called the "Dharma". Dharma is of two types - primary and secondary. The primary Dharma is expressed only in man. Therefore, the establishment of pure cognition or Bhagvata Dharma is only possible in man. Secondary Dharmas are of body and various organs or creatures. When the movement of life reverts to the original state, there is still movement there, but no expression. When "Swabhava" converts into "swaroop", "gati" continues but there is no vibration and hence no expression. As this stage is Absolute and Eternal, it cannot be symbolized. The movement of life, therefore, should be from physical to psychic, from psychic to psycho-spiritual and from psycho-spiritual to spiritual. Those who are not moving in this direction are moving towards great catastrophe and in the end, they will finally be converted into iron and wood.

All the potentialities and powers of Man should be fully utilized. From the crude to the subtle and from the subtle to the causal and from this to that which is beyond cause and effect is the path of progress. You will follow this path and this will lead you to your desideratum.

In the saincara process, the abstract is



crudified and in the reverse process, matter is powdered down and becomes subtler in the above-mentioned way until it is fully liberated from the crudifying effect. Therefore, one has to avoid the depraving tendencies which lead to more physicality, and promote elevating tendencies of the mind (vrittis). But the correct way to avoid depraving tendencies is not to repeat to oneself that I shall avoid this tendency or that. Suppression is not the way to weaken these tendencies. Do not suppress; channelize. Man is a psychic being. Reconvert the psychic into the spiritual. Let the elevating tendencies be converted into spiritual wave.

There are 49 vrittis. Collect them and push the 50th, i.e., the "Para" vritti up. When this will be awakened, you will enter the realm of pure cognition, which is called "Brahma Kham" or the abode of God.

The mind has to be made pointed. As long as this is not done, you will be not established in pure consciousness.

Devotion to God is withdrawal of all other attachments and their concentration into the "Vishnu" or the "Param Purusa." The foundation or the base of all other vrittis is unstable. Only the base of the 50th vritti, i.e. Para is stable in God. Stable base is one and not many.

One has to be fanatic - rather tenacious - in this respect. You have to adopt only one aim, one base and one name. By keeping more than one direction, the "Para" will be distorted - the psycho-spiritual wave will not form itself.

Remember that for you people there is only one name of God and not many like Kali, Vishnu etc.

In this regard, the story of Hanuman is very instructive. Someone asked him, "Hanumanji, you are always repeating "Rama", "Rama" and never calling the name of "Narayan". What is the matter? Hanuman said that although I know that "Rama" and "Narayana" are one and the same, even so I accept "Rama" as my only Lord.

"Srinatha Janakinathe ... "

The meaning of the word, Rama, are many, but they lead to the same Truth, i.e. the Param Purusa. First is

"Ramante yoginah yasmin"

or that upon which the yogis meditate is Rama, i.e. Param Purusa.

The second meaning is "Rati Mahidhar." The one who is most resplendant the light from

which all other lights derive their power to enlighten. This also means Param Purusa.

The third is "Ravanasya Maranam Ramah" -- the one who kills the ten-faced demon "Ravan" is called Rama. The ten-faced demon is none else but the base propensities of the mind which function in all the ten directions. Only when you go into the shelter of the Param Purusa, this ten-faced demon is killed.

Similarly, the word "Narayan" also means the Param Purusa. "Nar" has three meanings: 1) water, 2) Parama Prakriti and 3) Devotion. The word "Ayan" means the abode. Therefore, one who is the abode of devotion. It also means the Param Purusa.

Hence, it is clear that for the sake of psycho-spiritual progress one mindedness is very necessary. "Para" needs only one "Idea" and no confusion. There should be one aim, one way and one name to guide on the way. None of these should be two.

When one will progress on this path, one will notice that there is movement in the spiritual realm, not only movement but acceleration is there, in fact, there is no pause on this way and it is an eternal journey.

The next question is: What is the method of this movement? Is it necessary to determine whether one should face East, or West or North or South? The opinions of Pandits differ. Then there will be difficulty as the Pandits are bound to give conflicting views. The mind will again be in confusion -- what to accept and what to reject?

The scriptures, religious books, also tell different languages and give varying directions regarding the actual path to be followed. Moreover, if you want to read all the scriptures, it requires 200 years while life is not that long. "Art is long, life is short." You cannot afford to waste any part of your precious life in these conflicting theories.

The spirit of Dharma, the soul of spirituality is hidden in the "Gaha", i.e. your "I feeling". You need not go to temples, or mosques, to find it. The Lord of your inner shrine is hungry and you are offering feasts in the outside world to attain Him. You have a jewel in your hand, you throw it away and spread your hand in begging before others asking them to give alms? Your Lord is there in your own "I feeling". How to find Him? Learn from those who are practical men. Those who have done sadhana in their lives and realized themselves - follow them. The scriptures or the Pandits will not rescue you. He is no support on this path.



How is the Ultimate Truth hidden in your "I feeling"? It is like:

"Tilleshu Tailam  
Dadhineva Sarpih"

He is there in you as the oil is in the oil-seed. Crush the seed through sadhana and you get it. Separate the mind from cognition or consciousness; and see that His resplendence lightens up your whole inner being. He is like butter in curd; churn it and He will appear from within. Churn your mind through sadhana and God will appear like butter from curd. He is like a subterranean river in you. Remove the sands of mind and you will find the clear and cool waters within.

Thus it will be seen that for all creatures there is only one desideratum and it is the Param Purusa. Move inward and you will get Him. What will you tell Param Purusa then? What should be your prayer? It should be that "O Lord, lead me on the correct path. Let not my intellect be distracted from the path of Truth." You are all the children of the Param Purusa. You will certainly attain Him. You will not deviate from the path of Truth. To attain Him is your birthright. The meaning of

Gayatri chant is this - "O Lord of this resplendent light that is pervading all over and everywhere, let not my mind - my intellect - deviate from Truth. Show me the way. Lead me on the correct path. I meditate on thy Divine Effulgence so that intellect is guided towards You."

The same is meant by "Asato ma sadgamaya .. Lead from Darkness to Light, from Death to Immortality.

Where the intellect has adopted the correct path, the internal symbolization will not express in the physical arena but be reconverted into spiritual wave.

Forget about your past and past mistakes or sins. All these symbolizations will be converted into cognition. Once this is done, he is no longer a sinner; He is pure as any. The devil has become the angel.

"Therefore, I say that even if the most sinful approaches me single-mindedly, I deliver him from all his sins." He will surely attain the Desideratum of Life. One day everyone has to come to the Lord's shelter. So do it quick

## Imperfection to Perfection

To Didi Malati BABA said:

"To err is human ... to err is human. Human existence is a march from imperfection to perfection. Human beings have so many imperfections. But you must fight against these imperfections. By fighting against these imperfections, you will become more and more perfect. You will get more and more speed. The state of perfection is absolute motionlessness; unqualified consciousness ... to err is not bad; but not to take any steps to correct one's faults ... that is bad."

Then He said that PROUT would soon be established all over the world. The world is changing at a rapid rate. "The youth of the world is waiting for PROUT and are only waiting for a man to lead them. You are to take the lead. When PROUT is established I will be very happy because all the people will have full-belly meals."



# Ours is a Unique Machine

To Mohananandaji on 31/12/77

"Let you have new life, new vigour, new strength and new manliness. Let there be nobility in all the strata of your life."

"Ours is a unique machine, and if it will be idle, it will be good for nothing. Whereas other machines will work more if they will be given to this machine, it will function marvellously."

"We often say the dock-workers are very laborious; but you know, they utilise their physical capacity only 50%. Can you cite any example of a successful man of the world who has utilised his physical and mental capacity more than 50%? No, even the most successful have utilised only less than 50% of their physical and mental capacity. So, my boys, PROUT advocates maximum utilisation of our physical, mental and spiritual capacities."

## PROUT! the Cry of the Day

BABA told that, "In every village, the people are crying out for PROUT. It is the panacea for all ills." Then He told that there is a defect in the thinking of people today, and the defect was taught by our forefathers; this is that they think only for the individual and not for the collective, and this is a ghost we can not shake off. So the duty of the Margiis is to change the thinking of the people to collective thinking. Then He added:- "I know the future of the world is very bright." He was talking of our world 'nation'. He said to me, "Your country is my country too", and then pointing to another brother, "Your country is my country also." Then He began talking of this vast universe and galaxies which are all our native land. I asked Him if Sadvipra Samaja is established on other planets also. He replied:- "Certainly! Do you think our philosophy is only for this Earth? It is a very small earth. Even our sun is a very small star." Then BABA told many other things which I cannot remember exactly, but as we were learning He suddenly called out, "STOP!" Then He said loudly: "Be great by your sadhana, by your service and your sacrifice."

BABA told someone recently:-

***Be like a football,  
not like a jellabee.***



# THRICE BLESSSED

GURU CHARAN

It is with much haste but a little trepidation also, that I pass through the great iron gates that represent the last obstacle to this greatest of yearnings - to be in HIS presence. So the six of us try not to run, as we move across the courtyards and through the doorways that lead ultimately to HIS cell.

At last the final doorway! Is he really there? We take off our shoes and enter ...

HE is propped on HIS cot doing Namaskar, engulfing us all in HIS bliss, HIS grace. We wade towards HIM drowning in love. HIS form is so frail yet radiating such power, such mastery. Somehow I keep my head enough to give garland, do pranam and until HIS beckoning and voice brings us forward beside HIM. HE shakes prasad from a bottle and gives into our hungry-for-HIM hands. As HE does this suddenly HE looks up at me and smiles. I dissolve in bliss. Twice more HE does this. After the third time I am no longer very capable of conscious thought. HE asks our names and where from. When I say "Hobart", HE says: "Yes, you are interested in setting up and running schools." I say: "Yes, BABA." HE says: "And you are interested in a scientific approach to Education?" I say: "Yes, BABA." Not really understanding. Then with great patience HE says: "Well, say something." I say: "BABA NAM KEVALAM!" There is laughter. HE touches my head in blessing. So to each of us in turn HE speaks to, and to each of us gives of HIS Grace. Later HE talks of Bhagawan Satya which HE says has four qualities - modesty, honesty, courage and strength of character HE gives also the Sanskrit name for Australia. Later none of us will remember this but Siita and Vasudeva will ask HIM again at their next visit.

All too soon, it is time to leave. We do Guru Puja. This is funny for we all start singing a different tune. BABA says we will meet again. We

do not want to leave. We would stay for ever! Finally we must leave. First though we go forward one by one and kiss HIS forehead. Then reluctantly we make our way back to the mundane world.

Four days later after much hassling with authorities I am again crossing the courtyard towards HIS cell. This time it is just Nivrtti and myself. Our hearts are bubbling with eagerness as we are ushered into HIS presence. It is a Saturday. BABA has been seeing Acaryas all day and is nearing five o'clock. Yet when we see HIM, HE is so filled with HIS cosmic vitality. We do Namaskar, give garland, do pranam. HE calls us forward. HE is very gay. HE prepares to give Prasad, but this prasad - it is very obstinate, it will not come out of the bottle. BABA is shaking it, HE looks up in mock frustration - then as HE shakes HE mutters to HIMSELF: "BABA, BABA!" Finally after some struggle the prasad comes out of the bottle! HE gives it to us. Then HE asks us to say something. So I ask on behalf of Asha who is sick that she might be helped and that she would like to go to UKK. BABA closes HIS eyes for some time. Then he begins to talk about UKK - how important it is for sectorial unity and family feeling. Then HE says:

"You know I have never been to a UKK ... but I have never missed a D.M.C." There is much laughter. HE is so very gay!

Then I ask how a sadhaka may overcome jealousy, attachment and possessiveness. HE talks about Sadhana and Service. HE says that a man must go inward. That this is a great secret that so few people know - they do not realise that the key to true peace and happiness is within. Then HE says how when Parama Purusa created, HE created not one thought wave but many thoughtwaves. So too, a man must not be like one flower but like many flowers, like a garland. Otherwise life



becomes stagnant - boring. Then I say: "Life is never boring with YOU, BABA." HE laughs and raises HIMSELF vigorously, gesturing - "Oh! I am never bored. I am NEVER bored ... I go and see MY sons and daughters in Copenhagen, in Australia ... " HE says that we must have subjective approach, objective adjustment. Then HE talks about clash in the school. HE says it is very good - we must welcome it because it makes us strong - "well-seasoned" and "waterproof".

HE says that since the emergency in India, one Indian Margii would make one hundred ordinary people afraid - psychologically speaking, and that as people try to kill the snake and the scorpion although they intend no hurt but out of fear, so too they try to hurt Margiis.

calls us close to HIM. Then HE asks our name and where from. Brahmavirya first. HE is very happy, very jovial. I am holding HIS hand.

BABA tells us that just as a guitar makes a very sweet sound it needs a player. So we must be like guitars, but the player must be Parama Purusa. HIS smile is infinite. HE says that we must be "Cosmic Sons of a Cosmic father." HE hesitates mischievously, then continues: "...but I must correct Myself - it should be Cosmic Sons of the Cosmic father - definite article, not indefinite article." Brahmavirya says: "We are YOUR sons, BABA!" HE smiles, nodding.

HE tells us we must never hate ourselves - others will hate us, but never must we hate



Guru Charan teaching at the Hobart School

Then HE brightens, radiating such power and bliss. HE tells us that the future is very luminous, very bright. Nivrtti says: "Like in YOUR Vanii, BABA." He looks suddenly like a modest, mischievous, happy, little boy. HE says: "My Vanii? Did people like my Vanii?" We say "Oh, yes, BABA!!" HE laughs, then points significantly at me: "And do you think ... such poetic expression ... it would go well in song?" I say: "Oh, YES, BABA!" HE smiles. The guard tells us it is time to leave. So we do Guru Puja. Then HE blesses us with HIS hands on our heads. We do Namaskar and make our way back.

Ten days pass until I am graced in seeing HIM again. In this receiving of BABA's Darshan I am with Brahmavirya, an American brother on HIS way to do Wholotimer training. We do Namaskar, give garland, do pranam. HE gives us prasad and then

ourselves. HE emphasises this vigorously: "Let others hate you, you must never hate yourselves."

HE tells us that in the universe there is a cosmic equilibrium. Something may seem small to us, but nothing is insignificant to the Cosmic Father. Everything is significant. Even the prenatural death of an ant will upset the Cosmic Equilibrium and disturb the Cosmic Father.

BABA then gives Brahmavirya a new name. It is Priyadarshii - one who always looks on the bright side of things. Then Priyadarshii asks about W.W.D. and Ananda Maiga schools - are they separate from A.M.B.E. BABA says: "NO!" Then HE looks steadily at me and talks about segregation. That in Primary it's not so important, nor in University where they have awakened sense of responsibility. However, in High School,



adolescence, where sex instinct awakens but not sense of responsibility - must be segregation.

I ask about a sister, Tapahsvinii who is on the C.B.I. blacklist. I say how much she is desiring to see HIM. Could HE please help. HE closes HIS eyes. Then HE tells us about some American brothers who came to see HIM but who had not been able to because they were on the blacklist. BABA gestures at the C.B.I. men scattered around the cell. "They have created so many obstacles for my sons and daughters in coming to see me." HE looks very serious and leans forward saying: "I have been forced to unleash demons against them." HE tells us that as HE needs nothing it is not in HIS nature to ask a favour but please "when PROUT is established you will abolish these silly passports and visas." We say: "Yes, BABA."

Then the guard says time is up: BABA says:

"He says time is up. You know three fundamental factors - Time, place and person. This time factor ... it is a very naughty factor."

So much bliss and happiness. We do Guru Puja. As we are leaving HE says: "Make yourselves strong with your Sadhana, your Service and your Sacrifice."

#### EPILOGUE:

In BABA's presence I experienced a most beautiful smell. It came from HIM. Afterwards, eating prasad, again I experienced it. Ever since coming back to Australia, I will suddenly start to 'scent' BABA. My BABA picture, depending on my ideation, will radiate it. Even HIS books I found giving out HIS beautiful scent. Sometimes, I am taken blissfully unawares - walking down a street, in a motor car - and I can smell HIS presence. This seems to be HIS constant reminder that HE is with me always.

To a group of devotees BABA recently said:

"My boys, I differ with philosophers (who say) that man is a rational animal. I differ on this point. Man is rational, but not an animal. No doubt some of the qualities of animals are common to human beings, that is, ahar (eating), nidra (sleeping), bhaya (fear), and maethuna (sexual proclivity). These are common. An animal develops these with practice. If a man will practice for taking meal, he can take 20 kgs, and so it is with nidra bhaya and maethuna - and this is animality - to increase in human beings these habits. And rationality is to decrease these habits. And rationality is to decrease these habits. So man is a rational being, so he has to decrease these habits - and it is sadhana to decrease these habits."

## Liberation in this very lifetime

Ananda Bharatijii asked BABA that some people say that ladies cannot get moks'a until next life they take a male form. BABA explained that they cannot be blamed for thinking this because it is a theory propounded in some of the ancient scriptures of India; however, "No, Ananda Marga does not believe in this. Ananda Marga believes that ladies and men will both get realisation (in this very lifetime)."

Then BABA told:- You know the owl? It can not see in the light so it comes out in the dark. They (referring now to the 'dark' the immoral forces) are afraid of the light, and when the day comes they run away, they can't stand the light, they can't see in the light. They can only do anything in the dark.



SYDNEY MORNING HERALD  
14-2-1978

# Terrorism now 'fact'



Ambulancemen attend the injured after the explosion outside the Hilton Hotel.

## ANANDA MARGA SEES A RUSSIAN PRESENCE

Officials of the Indian-based Ananda Marga religious movement called a press conference yesterday to deny emphatically any complicity in the bomb incident.

The movement's public relations secretary, Mr Tim Anderson, said members had been greatly shocked by the bombing

and wished to extend sympathy to those hurt in the incident, and to the families of the two men killed.

The movement is under suspicion by Commonwealth Police after acts of violence against Indian Government workers and personnel attributed to its members.

Mr Anderson said yesterday the movement objected to has already been indicated by

ASIO and Commonwealth Police agents. "It is so, I welcome it. We have absolutely nothing to hide."

Mr Anderson said "Suggestions that Ananda Marga was in any way connected with the Hilton Hotel bombing are simply inhumane."

"What we wish to say, as a matter of public interest, is that we are aware of elements that have been attempting to destroy

Ananda Marga, and that these elements themselves have been responsible for tremendous subversion and terrorism in India and throughout the world."

"We are referring to an alliance of Russian KGB and Indian C.I.B. organisations. They seem to be behind the multiple train derailments, aircraft sabotage, bombings of power stations, radio stations, and heavy water plants in India."

"Regional unity on a basis of Commonwealth States' alliance is a direct threat to Soviet aims of international hegemony, particularly in respect to India."

"The fact that Australia, which is the little brother of the United States, in Russian eyes, is hosting the conference, is all the more reason for an attempt to undermine the aim of the conference."

## Framed, say Australians on explosives charge

SYDNEY MORNING HERALD  
17-2-1978

## Recent Clippings

From our Correspondent

BANGKOK, Thursday.—The two Australians accused of possessing enough high explosive to blow up a ten-storey building said today that they had been framed.

They admitted they were members of the Ananda Marga — an Indian-based religious sect.

They said the explosive material had been planted on them to discredit the sect.

The Australians are Timothy Thomas Jones, 25, of McCartney Avenue, Kew, Melbourne, and Caroline Lee Spark, 24, of Shackleton Circuit, Manassas, Canberra.

An American woman, Sarah Childs, 29, of Washington, was arrested with them.

She is a close friend of Miss

Spark. They have been travelling the world together for several years.

Jones and Miss Spark were last in Australia four years ago, according to their statement.

Their passports confirm this.

They said at Pathumwan police station, in Bangkok, that they had had a sleepless night in a communal cell crowded with other men and women prisoners.

The girls were arrested outside their hotel near the main railway station last night while they were returning to the hotel after visiting a temple.

"Just outside the hotel the man approached us and said something in Thai," said Jones.

"I did not understand him. A moment later, police pounced on us and seized the over-

shoulder bags we were carrying."

"Then they took us to our room at the hotel."

"In one of them we saw the man who had spoken to us in the street. The police pulled stuff from our bags, and from drawers in the room."

"We had never seen it before. It was a plant, obviously."

"We were just here as tourists," Jones said.

The two girls nodded agreement and said they were about to leave for Australia but had not been able to get on a flight.

The three are accused of illegally possessing explosive for non-military purposes. The penalty is 20 years' imprisonment.

Mrs Spark said: "I could stand prison, I suppose, but I am worried about my friend, Sarah, as she has serious heart trouble."

The girls said they had been able to practise their meditation, an important part of Ananda Marga belief, even in the prison cells.

They said they were both vegetarians. The two are teachers of meditation.

Jones, a schoolteacher in Seoul, South Korea, said he was on his way back to Korea after a holiday in Katmandu.

All three have refused to make any formal statement to the police.

Malcolm Brown, Police Reporter, writes: New South Wales police were very interested in the arrests of two Australians in Bangkok on explosives charges, the deputy chief of the CIB, Detective Superintendent Jim Black, said yesterday.

State police had communicated with Thai authorities yesterday but no NSW policemen had been assigned to travel to Thailand.

"We hope that by tomorrow we will have some more information about the situation in that country," he said.

Superintendent Black said there had been some response after the State Government offered the \$100,000 reward for information leading to the conviction of the Hilton Hotel bombers.



# THE AUSTRALIAN 14-2-1978

## Ananda Marga blames KGB and Indian spies

ANANDA Marga, which has frequently been accused of acts of violence, yesterday blamed the Russian KGB and its Indian security equivalent, the CBI, for the Hilton Hotel bomb explosion.

A spokesman, Tim Anderson, also known as Govinda (one of the names of Krishna), said the aim was to subvert the Commonwealth regional conference and attack Ananda Marga.

"The KGB and the CBI have stated they wish to exterminate Ananda Marga," he told a press conference in Sydney.

"Their tactics serve the double purpose of carrying out subversion to extend Russian hegemony, particularly over India, and attacking Ananda Marga."

"The Commonwealth alliance is a direct threat to the Soviet aims of international hegemony, particularly in India, where Russia feels it is losing its grip."

"The fact that Australia, the little brother of the U.S. in Russia's eyes, is hosting the conference is all the more reason for attempting to undermine the conference aims."

Mr Anderson, a leader of the 500-strong sect in Australia, said an attempt by the Indian Prime Minister, Mr Desai, to blame Ananda Marga for the explosion was part of his Government's policy of discrediting the religion.

"We spread a revolutionary ideology, but we have nothing to do with violence," he said.

Despite the accusation the sect is trying to petition Mr Desai. It wants an assurance that its spiritual leader, Shrii Anandamurti (Embodiment of Bliss) will be given a retrial.

The former railway clerk turned mystic has been imprisoned since 1971 for allegedly abetting the murder of six Ananda Marga defectors.

Twenty sect members tried to present a letter to Mr Desai when he arrived at Sydney Airport on Sunday. He briefly



TIM Anderson, right, with an Ananda Marga colleague, Bruce Dwyer.

acknowledged their placards and moved on.

The letter the sect is still trying to present says: "On the fifth anniversary of Anandamurti's poisoning by Bankipur jail authorities can you assure us that those responsible for this serious crime will be brought to justice?"

World-wide efforts to get the Indian Government to give the sect's leader a new trial — the Free Baba campaign — have been associated with violence by the International Proutist Organisation. Ananda Marga denies any link with this terrorist group.

### 'I WAS SHOCKED'

At the sect's Australian headquarters in the inner Sydney suburb of Newtown yesterday Ananda Marga people were busy from 6 am denying any knowledge of the Hilton bombing.

Seated beneath a patchwork of Free Baba signs on the front porch of a former boarding house — the media representative were not allowed inside — Tim Anderson said emphatically: "We don't support violence in theory or practice."

"I was shocked to hear of it, and especially that people were killed and hurt. Our feelings go out to the families involved."

A non-smoker, non-drinker and a vegetarian, Mr Anderson, 24, said the

Proutist organisation "not directly related Ananda Marga."

He said: "It is not political arm. We have none. We have moral objectives. We not interested in political power."

"We are all beings here who generate response and good feeling others. That is why bombing is so upsetting."

"We are trying to about progress in a time. We teach people know themselves and understand others."

Ananda Marga that 5000 to 10,000 in Australia, New Zealand and the Pacific lands have studied instructions and methods.

The sect has schools for children in Sydney, Hobart, Perth.

In Victoria yesterday two student groups committed to the overthrow of the Malaysian Singapore government also denied they anything to do with explosion.

Only hours before blast, the Malaysian Union of Students Australia and the seas Students

issued a press statement expressing support "the aspirations wishes of the struggling for independence, national liberation and people's democracy."

### FEDERAL GOVERNMENT MOVES AGAINST ANANDA MARGA

2/3/78

The acquittal of Mr. George Jekic in Perth, on charges concocted by the W.A. and Victorian police, stands out as significant evidence of the combined police efforts to frame false charges on Ananda Marga members. Although Mr. Jekic's case is not the first, it is probably the most obvious.

On November 30, 1977, W.A. and Victorian police (state) entered the Ananda Marga centre in Perth with a warrant for "stolen goods". They attempted to plant some drugs on Mr. Jekic so that he could be arrested and taken to the station for questioning in relation to a third matter, the stabbing of an airlines clerk in Melbourne. The presence of Victorian police in the raid showed that this latter "investigation" was the real intent from the start. Following Mr. Jekic's acquittal on 28/2, counter charges are being prepared against the police involved in the false arrest.

The case supports information received which indicates that the Federal Government has instructed Commonwealth and State police to prepare evidence against Ananda Marga members. This evidence is intended to give credibility to further discriminatory Governmental measures against Ananda Marga. Already the Federal Government has violated the basic democratic rights of Ananda Marga members by withdrawing the convenience of Australia - New Zealand travel established by the Trans-Tasman agreement.

Dozens of Ananda Marga premises have been searched, often in a discourteous and high-handed manner, and the police have been unable to reveal anything even slightly illegal or abnormal in our activities. We have learned, through reliable sources, that police are now planning yet another series of raids on our premises, with the specific intention of "finding" directly incriminating articles, which are then to be used against Ananda Marga.

The Federal Government's hostility to Ananda Marga is based on fear, openly stated by the Minister for Immigration Mr. Mackellar, of Ananda Marga's revolutionary ideology. This fear has been fostered by threats and pressure from the Indian High Commission. Through the actions of both Commonwealth and State police, it has become obvious that the Federal Government, assisted by the conservative State Governments, is prepared to go to great lengths, and is ready to use illegal and improper methods, to suppress Ananda Marga in this country.

However, we wish to state openly that we do not fear further discriminatory measures by the Government, as we recognize that these measures will only strengthen the development of our ideology, and will rebound on those reactionary forces that are opposing Ananda Marga.

T. Anderson  
Public Relations Secretary,  
Ananda Marga (Australasia)

ANANDA MARGA SECTORIAL OFFICE  
P.O. BOX 307, NEWTOWN 2042  
N.S.W., AUSTRALIA. PH. 516 2174



# Ecœurée d'être accusée de terrorisme Didi Malinii fuit la Calédonie

ON ne verra plus par les rues de la ville et par les chemins de Brousse la petite sœur en cornette orange prêchant la paix universelle, enseignant l'union avec le divin.

Didi Malinii s'en est allée hier vers d'autres cieux plus hospitaliers, rejoindre son compagnon Ananta qui l'a devancée d'une semaine.

« Nous sommes les victimes indirectes d'une campagne, de propos insidieux sur Ananda Marga propagés par la presse nous qualifiant de secte hindoue fanatique ».

F.A. — Mais ne parle-t-on pas d'un attentat, d'une bombe placée dans un appareil d'Air India au décollage de Bombay ?

La jeune Américaine conquise par la philosophie hindoue et les Vedas s'insurge.

« L'un de nos premiers préceptes est la non violence », annonce Didi qui, tout comme Gandhi, a fondé sa cellule, en cellule au même, en fait sa profession de foi. Tous nos dirigeants spirituels ne pouvaient de tels actes ».

Pour appuyer ses dires, Didi nous a présenté des documents où effectivement les responsables de cette organisation socio-spirituelle affirment n'avoir nulle connaissance avec un groupe extrémiste, l'Universal Proutist Revolutionary Federation, ou UPRF.

Le swami Shri Ananda Murtiji, du fond de sa geôle indienne, clame l'innocence de sa doctrine : « Je m'élève contre de tels actes de violence et s'il était prouvé qu'ils soient le fait de jeunes egares qui auraient deviné de l'idéologie Marga, dans ce cas je me refusais à venir de prison ».

## L'UPRF ET LA RAISON D'ETAT

Quelle est donc cette étrange organisation fantôme, connue sous le nom d'UPRF tant à Londres qu'à New-York, Canberra, Stockholm, qui revendique la paternité d'attentats contre le gouvernement indien, tant aux Indes que par ailleurs à travers le monde ? A-t-elle des relations avec Ananda Marga comme l'a prétendu le



magazine *Newsweek*. Les membres d'Ananda Marga savent très bien qu'ils ne sont pas en odeur de sainteté en Inde, toute vérité n'étant pas bonne à dire à un gouvernement gauchiste qui, lui, ne s'embarrasse pas de scrupules pour mettre à la raison d'Etat les pacifistes.

## LES BEATITUDES CONTRE LE PROGRAMME COMMUN

Le grief majeur reproché à l'association Ananda Marga est l'action religieuse s'opposant à l'action sociale laïque d'un gouvernement qui tient à stériliser les masses au sens propre. Ananda Marga représente un groupe spirituel de deux millions de membres qui par leur exemple de moralité, qui par leur

refus de la corruption dans la vie privée et publique, leur dynamisme, ont une gêne politique.

De là à accuser l'association Ananda Marga de tous les maux ! Telle est en substance la réponse des responsables dans le courrier ré-

# 'SECT MEMBERS NOT VIOLENT'

RELATIVES of the two Australians facing explosive charges in Bangkok today denied the pair had any possible connection with terrorist activities.

They claimed Timothy Jones, 25, of Melbourne, and Caroline Spark, also 25, of Canberra, were non-violent members of the Indian-based Ananda Marga sect.

This followed claims by the religious movement that the two Australians, and an American, Sarah Child, 29, had been 'framed' by security agencies.

The three were arrested in Bangkok on Wednesday and charged with possession of explosives which authorities claim were capable of blowing up a 10-storey building.

The mother of Timothy Jones said today her son 'wouldn't know how to fire a gun'.

'Timothy is innocent — I just know it,' said Mrs Margaret Jones in her Melbourne home today.

'He's never been involved with guns or explosives in his life. He might be a member of the Ananda Marga sect, which the Indian Government are trying to stamp on. But Timothy couldn't be involved with explosives — his school didn't even believe in school cadets,' she said.

'He's been framed in an effort to discredit the Ananda Marga.'

Her husband, Mr Tom Jones, 57, said his son was 'more concerned with saving lives than with destroying them.'

'I'm sure he has been framed — this sort of thing is right out of character.'

Mr Jones said he had spoken to officers of the Foreign Affairs Department in Canberra to try to arrange legal representation for his son.

Timothy Jones said in



Pictured after their arrest in Bangkok, from left, Sarah Child, Caroline Spark and Timothy Jones. — AAP-AP satellite photo.

prison yesterday that he and the two women were approached near the hotel by a man who said something in Thai which they did not understand.

'A moment later police pounced on us and seized the over-shoulder bags we were carrying,' Jones said.

'Then they took us into our room at the hotel

and the police pulled stuff from our bags and from drawers.'

Mr B. L. Park, of Mawson, Canberra, said his daughter had been overseas for the last 12 months.

He was reluctant to discuss any of his daughter's activities, saying: 'Once I start answering questions, it will go on...'

Today, Ananda Marga's Sydney spokesman, Mr Tim Anderson, who knew both the arrested Australians, said he was sure they had been 'set up.'

'I don't know the full details of their arrest,' he said.

'But for years there has been a concerted effort by Indian intelligence to discredit us.'

THE SUN STY 17-2-1978



## Self-Immolations in Germany

# Abschiedsbrief der Berliner Feuertod-Nonne gefunden!

"Welt" - independent daily paper for Germany, 9th February 1978

**TWO YOUNG PEOPLE IMMOLATED THEMSELVES IN FRONT OF THE MEMORIAL CHURCH**  
Out of religious motives yesterday evening 2 young people have poured gasoline over themselves and were burnt in front of the Kaiser-Wilhelm Memorial Church in the city. Many bye-passers watched the self immolation front place of the house of God. When the firebrigade reached the place at 5.30 pm to put out the fire, they were only able to find the couple, a son of a priest and his companion, dead.

**OUT OF RELIGIOUS REASONS "YOUNG PEOPLE LIGHTED THEMSELVES ON FIRE IN FRONT OF THE MEMORIAL CHURCH" A PRIEST'S SON AND A NUN IMMOLATED THEMSELVES**

Out of religious reasons and protest against the hunger in the world 2 young people have poured gasoline over themselves and burnt in the early evening in front of the Kaiser-Wilhelm Memorial Church in the city. The 29 year old Helmut Kleinknecht, son of a priest from Munich and his companion, who not been identified yet, belong to the international Indian Sect Ananda Marga Pracharaka Sangha which is also registered as an organisation in Berlin, Herderstr. 1, Charlottenburg.

The drama happened in front of the eyes of many Boulevard bye-passers around 5.30 pm. at the place of the Memorial Church. With posters the young couple went around and tried to get the attention for their proclamation that was stated on leaflets. Within seconds, according to by-standers watching, the young man and the seemingly same age woman were in flames.

The driver of a passing-by bus of line 19 saw the burning people and informed right away by radio the firebrigade. When the life savers reached they could not help any more.

A police barricade was set up around the area of suicide to hold back the spectators. It was not possible to get an identification at the front place itself of the Memorial Church itself because one could not find any identification papers or personal papers. Officials discovered a can of 5 gallons of gasoline and a check patterned travel bag with "fixing-utensils".

A leaflet that was found beside the dead bodies contained the motivation for the self-immolation according to the statement of the criminal police department. In an explanation which both the self-murderers had signed themselves ~~an~~ declared themselves to be a monk and a nun, of the Ananda Marga Sect.

"The flame of our body is the symbol of the fire of selfless service of Ananda Marga. It will consume the power of immorality and the darkness of the bad to remove exploitation, suppression, injustice and hatred. Our ~~self-immolation~~ self-immolation is a result of our personal and independent decision, out of love to one person and the poor, exploited and the suffering. The future of the human society is bright, there is no reason ~~for~~ for fear or despair. Have courage! It is the responsibility of all of you, all of you to support the common well being of the human society. Fight against all immoral forces in each area of your life."

The declaration was signed by the names of Didi Uma Brcit, and Dada Lokesha Brc. The name Didi Uma Brcit, apparently belongs to the women.

Helmut Kleinknecht was known ~~by~~ in the Sect by the name Dada Lokesha Brc. stated by his brother to the "Welt" who lives in Munich.



Nonne Erika Ruppert, 24 Jahre alt

Das Mädchen, das sich von der Gedächtniskirche in Berlin in Flammen setzte, trägt heute in Berlin



Mönch Helmut Kleinknecht, 28 Jahre alt

Der Mann, der sich von der Gedächtniskirche in Berlin in Flammen setzte, trägt heute in Berlin

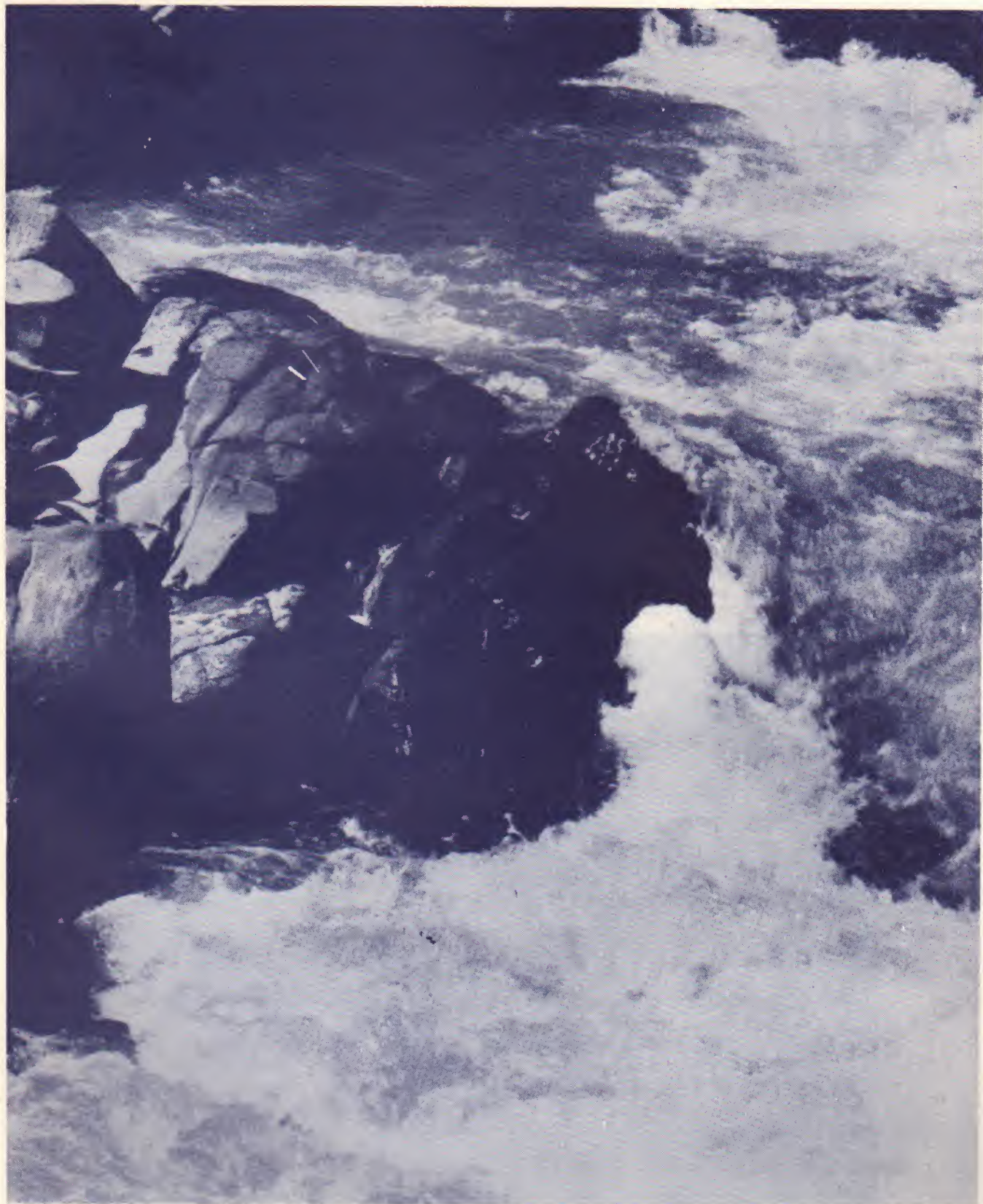
## Der letzte Gruß galt „Bruder Unendlichkeit“

Berlin, 11. Februar 1978  
In der Nacht zum Freitag haben zwei junge Leute sich in der Gedächtniskirche in Berlin in Flammen gesetzt. Die beiden waren Mitglieder der Ananda Marga Pracharaka Sangha, einer internationalen religiösen Bewegung.

Aus dem Brief, den die beiden an ihre Angehörigen geschrieben haben, geht hervor, dass sie sich aus religiösen Gründen selbst aufopfert haben. Die beiden waren Mitglieder der Ananda Marga Pracharaka Sangha, einer internationalen religiösen Bewegung.

Die beiden waren Mitglieder der Ananda Marga Pracharaka Sangha, einer internationalen religiösen Bewegung. Sie haben sich selbst aufopfert, um die Welt zu retten.







# Adam's Rescue

Adam is mentally retarded, yet in many ways he seems extremely developed. This is especially so in his attraction to BABA. Adam has always had a feeling of attraction to cosmic beings. While he was at Sunrise School, he grew to love meditating, because he was much older than the other children - he began coming to dharmacakra and developed a strong feeling towards BABA.

He is now seventeen years old and goes to a special school (for special beings). It was during his holidays that a drama group was organized for children from his school. The teacher said that the programme would have been dull had Adam not organised a play for them all.

The play centered around 'a rescue'. BABA was rescued from jail by all the children who took him on tip toes to Paris. Adam played the dramatic music on guitar to accompany their movements.



Adam acting in a play at the Sectorial UKK in January



# Hong Kong Sectorial U.K.K.

How is everything "down under"?

We had a big UKK in Taiwan over new year. 200 Margiis, 8 Dadas and 2 Didis. Vibration was very strong. It was held in the largest Buddhist temple in Taiwan. During the third day, Akhanda Kiirtan and DC many Margiis experienced samadhi and there was so much laughing, singing and crying (I hadn't experienced anything like that since Jamalpur) during meditation that when we finished we found two very suspicious Taiwanese policemen peering through the windows of the dome-like hall. It took some time and sweet-talking to convince them that everything was perfectly normal and that there was nothing intoxicating in the dark brown prasad which everyone seemed head over heels to taste. Fortunately in Asia there's a long history of meditation and "occult symptoms" are not an unheard of phenomenon.

AM Japan is building up surely and speed is picking up too. Jagrtis are established in Okihawa and Kyoto. In Kyoto Margiis are enthusiastic to start all kinds of activities. In Tokyo two weekly classes and weekly DC are held in different parts of the metropolis, but it is proving difficult to establish Jagrti as space is very precious commodity where 13 million people live and work.

**N  
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S**

## New W.T. Training Centre in Philippines

2.13.78

Dear Respected Brothers,

Namaskar.

I hope that with the Lord's Grace you are doing fine and your health is also fine. You must have received our first T.C. newsletter. We want to let you know that the serene and wonderful atmosphere of Mt. Apo is helping all the three sisters and four brothers who are taking their training. Therefore, we are requesting those who are ready to come and join us as soon as possible.

The conducive environment and wonderful help of the local community are so inspiring for this future W.T.'s. However, those who will be coming are requested to bring sufficient warm clothings, as it tends to get colder in the evening and early morning. Also if they can get three to six months or a multiple entry visa the better.

We hope to see them soon.

Thank you for your cooperation in the establishment of His Mission.

Brotherly yours,

Ac. Cidananda Avadhuta.



# SUNRISE SCHOOL

Ananda Marga Sunrise School in Belrose (Sydney) under the guidance of Siita and Vasudeva over the past year and a quarter, has experienced wonderful growth and development. While the numbers at the school are still relatively small (al the time steadily increasing) the school has provided the general public in this Sector with a glowing example of what Ananda Marga can provide our burnt out and stagnant society.

Profound admiration for the school held by those who have had first hand contact with it, is best exemplified by the parents. The parents have been staunch and unmovable supporters of the school and Vasudeva and Siita in times of crises and difficulty, and there have been plenty of those times recently. The parents' faith in the school has remained untainted by the falsehoods and slander directed against Ananda Marga in this country and overseas in the past months. When it seemed that Vasudeva and Siita might be deported to New Zealand due to the government's repressive program against A.M. the parents quickly rallied behind them and vehemently prot-

ested to the government. When a libelous article appeared in a local newspaper about the school, the parents were even more outraged than the teachers and actively encouraged Vasudeva and Siita to sue the paper, besides writing to the editor themselves, accusing the paper of printing falsehoods.

Due to the unity of the parents and teachers, the school goes from strength to strength. Enrolments for this academic year have reached their peak since the school's inception five years ago. Future prospects look so bright that plans are being made to purchase property and buildings.

As a means of increasing the school's interaction with the surrounding community, as well as simply being able to do more practical things, the school has just purchased a bus. This has opened up new vistas in the area of Stu-vol. No doubt as the school moves around the local community with its newly found mobility, its growth will be even more rapid and its example even more penetrating.







Vasudeva with children



Siita conducting a class



#### SYDNEY SECTORIAL HEADQUARTERS

Ananda Marga,  
9 Queen St.,  
Newtown, N.S.W. 2042.  
Ph: 516 2174 (STD 02)  
International: 612 - 5162174  
Cables: 'Anandam' Sydney,  
Australia.

#### ACARYAS FOR SYDNEY SECTOR

Sectorial Secretary,  
Ac. Rameshananda Avt.,  
c/o Hong Kong Sectorial Office.

Acting Sectorial Secretary,  
Ac. Abhiik Kumara Brc.,  
c/o Sydney Sectorial Office.

Dada Bodhiishvara Brc.,  
c/o Melbourne Regional Office.

Didi Rohinii,  
c/o Perth Unit.

Ac. Vacaspati,  
c/o Wellington Regional Office.

Didi Malinii,  
c/o Melbourne Regional Office.

Ac. Mayatiita Brc.,  
c/o Guam Region.

#### MELBOURNE REGION

103 Brunswick Road,  
Brunswick,  
Melbourne,  
VIC.

77 Patrick Street,  
Hobart,  
Tasmania.

12 Torrens Street,  
College Park,  
Adelaide,  
S.A. 5069.  
Ph: 421637 STD 08.

## ADDRESSES

#### SYDNEY REGION

12 Owen Cres.,  
Lyneham,  
Canberra, A.C.T. 2602.  
Ph: 473278 STD 062.

6 Thomas St.,  
Lewisham,  
N.S.W.  
Ph: 569 1513.

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Flat 4/72 Heriot Row,  
Dunedin,  
N.Z.

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Brisbane,  
QLD. 4064.

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Rockhampton,  
QLD. 4700.

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7 St. Leonard's Ave.,  
Leederville,  
Perth,  
W.A. 6007.  
Ph: 3815550 STD 092

#### SUVA REGION

10 Rue de Jenner,  
Noumea,  
New Caledonia.

#### GUAM REGION

Ac. Mayatiita Brc.  
c/o Ananda Marga,  
118 San Miguel St.,  
Talofofo,  
GUAM 96914.

#### SPECIAL PROJECTS

ANANDAPALLI  
P.O. Box 3,  
Severnlea,  
QLD. 4351  
Ph: 835207.

SUNRISE COMMUNITY SCHOOL  
1 Perentie Road,  
Belrose,  
Sydney,  
N.S.W. 2085.  
Ph: 4522643

ANANDA MARGA PRIMARY SCHOOL  
185 Stirling St.,  
Perth, W.A.

CLEARLIGHT WHOLEFOODS  
201A Rundle St.,  
Adelaide,  
S.A. 2001.

#### NEW DELHI SECTOR

6A Panditla Road,  
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Denver, Col. 80203 U.S.A.  
Ph: (303) 832-6465/323-6466

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Brazil.

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Sectorial Secretary,  
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1 Berlin 12,  
Herderstrasse 1,  
West Germany,  
Ph: 030-312-42-56

#### CAIRO SECTOR

c/o Ac. S. Ananda Avt.,  
Goksu Apt.,  
105/13 Tesvikiye Cad.,  
Macka, Istanbul.

#### MANILA SECTOR

AMPS,  
P.O. Box EA129,  
Ermita, Manila  
Philippines.

#### HONG KONG SECTOR

Sectorial Office,  
Ac. Sudhiirananda Avt.,  
257 Roosevelt Road, Sec. 3  
3rd Floor, TAIPEI,  
Taiwan, R.O.C.  
or  
P.O. Box 30-5  
TAIPEI R.O.C.

#### NAIROBI SECTOR

Ananda Marga Yoga Society,  
c/o Shaunkar Freeman,  
P.O. Box 12,  
Mamprobi - ACCRA,  
Ghana.

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# PRANAM

**Remember:**

**Divyananda Day, 9th April  
and**

**Dineshvarananda Day, 23rd April**



Published by HHS

ANANDA MARGA, Sydney.